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THE USE OF THE BEAUTIFUL IN EDUCATION
AN ADDRESS TO THE PUPILS OF A GYMNASIUM.

[From the German of Herder.]

[We give here a translation of a discourse by one of the noblest, purest, and most religious-minded of Germany's great thinkers. It will serve to show the elevated tone in which the subject is treated in the only country where as yet Teaching has really taken its rank as one of the liberal arts. We think that no teacher, however humble his sphere of duty, can read it without profit and improvement. — A.]

YOUTH is the age of beauty in human life, the period when we love and practise nothing so willingly as what seems beautiful. The element of beauty in literature, science, and art, is the sweet allurements which attracts us, the Hesperides fruit which enchants us. The most useful and valuable teaching needs only to seem hard, or to wear an earnest and melancholy countenance, and youth flies from it as the talk of dry old age; what is most useless needs only to put on a light and pleasing mien, and it is sought for, loved, and revered.

How then? Is this impulse of our nature, this attraction and inclination for all that is pleasing and beautiful, to be condemned? Did Nature commit a sin when she implanted this tendency in our hearts, and adorned with it the years of our first awakening into manly life? Did she commit a sin when she clothed so many forms about us with loveliness, and made the first years of life the spring-time also of human feeling? Is it forbidden to prefer the beautiful to the ugly? forbidden, too, in learning and the arts? In these, the ornaments of human nature, why should we not seek the ornament of the ornament, the essence of the attraction.

Nature never errs, and she would least of all be a deceiver where she shows herself friendly, and in what of loveliness she lays in the path of our lives. She acted as a wise and benevolent mother when she surrounded the true and the good in her works with beauty, and made the first years of our life a garden of pleasant delight. The very novelty of the first objects of our knowledge and activity delights us ; the lightness with which our blood flows and our heart beats and our thoughts and desires arise within us, softly allures us up the hard heights of human life, and charms us into its bonds. We learn with pleasure, unconsciously, and as it were in sport, what we hereafter must practise in sadder and more earnest years, and harder and more troublesome relations ; an inviting spring leads us on to the summer, the autumn, and the winter of our days. The Apostle not only says, "whatsoever things are true, whatsoever things are honest, whatsoever things are pure," but also, "whatsoever things are *lovely*, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." The sciences of the beautiful then belong to the age of beauty in human life, and the Creator has ordained that they should be united in bonds of mutual love.

But what are sciences of the beautiful, and how must we love and practise them, that our practice may be beautiful also ? These questions seem to me, on account of their importance and even necessity in our times, to be the best possible introduction to a public examination such as this, that we may secure a noble rivalry between the arts themselves and those who are pursuing them.

The word "beautiful" is commonly made synonymous with "easy," for light and thoughtless youth shun nothing so much as trouble and labor ; what recommends itself at first sight, what is comprehended at the first glance, is preferred ; what requires thought, zeal, and exercise, though it be of the utmost value, is neglected. Nothing is read but the dear mother-tongue, especially when what is read was lightly written, and is only sugar-plums in the mouth. Perhaps we add the French, partly because it is so easy to learn, and partly because it contains so many sugar-plums. There is the gingerbread of pretty romances, pretty poems, pretty stories, comedies, and plays ; the cut of the language is of the latest fashion, its style is easy and to catch the eye ; by all means, therefore, be it learned, say they. But the true fountains, the everlasting monuments of the science of the beautiful, the Greeks, and Romans, are passed by because the knowledge of them costs

labor, because the entrance to these shrines is through the fore-court of a learned tongue. Ask many a youth whether ideas of beauty and of intellectual pleasure are associated in his mind with his Virgil, his Horace, Cicero, Homer, Theocritus, and perhaps he will tell you Yes, with an easy-reading translation of them ; but in the Greek and Latin, they are Classics, and with most youths the Classics and intellectual pleasure are widely separated notions. Just the very form which contributes so much of their beauty is that which makes them hateful and troublesome to the lazy pupil. The monkey would gladly have the sweet kernel, but he will not crack the hard nut ; it breaks his pretty teeth.

Is not the Greek a beautiful language ? do not its writers deserve to be learned, if only for the rules and examples of the beautiful they afford ? — The present examination will be your answer. Perhaps we shall find as many lovers of the most beautiful of all beautiful languages as once there were reckoned Muses, nine ! Perhaps we shall find not nearly so many.

O, it is an idle and a wanton age when that only is called beautiful which is easy, and nothing pleases us but what flies into our very mouths ! “ I went by the field of the slothful,” says Solomon, “ and by the vineyard of the man void of understanding ; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well : I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep ; so shall thy poverty come as one that travelleth, and thy want as an armed man.”

Thine easy knowledge will bring thee neither honor nor bread ; not rightly hast thou learned ; thou hast put to sleep thy spirit, wasted thy best time, the first young power of thy soul. By forever trifling thou hast lost the habit of earnestness ; by giving thyself up to sport, labor, without which no work can be accomplished, no glory, no aim of life attained, becomes insupportable and impossible. Thou hast eaten sweets till they have ruined thy digestion. Soon the beautiful will be no longer beautiful, but wearisome and disgusting, because thou hast enjoyed it to excess, and thou wilt languish like a sick man, at the very fountains of health. O hear, who has ears to hear ; for what I say is terrible truth. Pleasure and Beauty when thus pursued become hateful in the end, — Sirens which allure and mislead you, Circes which transform you. You will be a cuckoo to prate miserable verse, a crow to write reviews or a peacock or a goose in guise of a bombastic or a pleasant-cackling preacher.

Every art and science, whether called "fine" or ugly, requires labor, industry, practice; poets and orators, whose works are commonly the only part of literature which is reckoned among the Fine Arts, never become great without industry and labor. The reviver of German poetic art, Opitz, wrote Latin elegantly, was well acquainted with ancient literature, and made as good Latin as he did German verses; the modern reviver of it, Haller, was certainly as great* as a scholar, philosopher, physician, naturalist, and botanist, as he was as a poet. The elder Schlegel translated Sophocles at school, and studied his art in ancient models. In what branch of learning has not Lessing distinguished himself? His poetry and his style are perhaps the least of his excellences. Among the English, Milton was as great a scholar and statesman as he was poet; and who does not reverence the great names of Grotius and Erasmus? Grotius was Theologian, Jurist, Statesman, Historian, Scholar, and Philosopher, to as great an extent as he was Poet, and even national poet. Every one knows the epigram of Lessing.

That you a poet are, good sir, that gives me special joy;
That you *no more* than poet are, that doth me much annoy.†

Every art and science has in it an element of Beauty, but this beauty is only to be enjoyed by the exercise of unconquerable industry. All individuals who have by nature a strongly developed gift for the pursuit of any one of them, illustrate this. What study seems to the common understanding drier than Mathematics, and yet what great mathematician does not find in them the greatest delight? Galileo in his prison consoled himself with his discoveries as the noblest doctrines of the beautiful, and Kepler declared he would not exchange one of his for a Dukedom. We see with what love a jurist, a statesman, a physician, a naturalist, a historian, a student of mechanics, yes, even a diplomatist, or a student of heraldry, live in their science, provided they are formed for it by nature, have studied it thoroughly, and are in a position to practise it successfully. Every labor accomplished is sweet, every difficulty and obscurity stimulates their zeal; every fortunate discovery—never made without previous labor—is their dearest reward; verily, all these do something besides plucking fading flowers and sucking indigestible sugar-plums. The bees do not get their honey without labor; it is the drones who steal what was gathered by others and does not belong to them.

*A good deal greater, we fancy. Herder himself is a better example of the union of scholar and poet than any of those he adduces.—*Tr.*

†Es freuet mich, mein Herr, dass Ihr ein Dichter seydt;
Doch seydt Ihr sonst nicht mehr, mein Herr, das ist mir leid.

It is not therefore lazy and superficial facility that creates beauty in the sciences and the arts ; what does create it ? The ancients called such sciences *artes quæ ad humanitatem pertinent, ad humanitatem informant*, sciences which form us into men, and perhaps we might best name them formative sciences. What forms the powers of our souls is beautiful ; what does not, does not deserve the name, though it be covered all over with tinsel. I know we have in these modern times lost this idea. We oppose the sciences of the Beautiful to the higher, more earnest, more fundamental ones, as though the latter could deserve the name, and yet could be trifling, or low, or flat, or dry, or superficial, or unmanly. Allow me, then, a little space to show the falsity of this distinction, and to recommend to you the true conception of the beautiful, that is, the formative element in all sciences.

I say, then, that the sciences of the Beautiful cannot be separated from, and set in opposition to the fundamental sciences, for that to which beauty belongs must be fundamental or else it is a false and deceitful beauty. The sciences of the beautiful and the sciences of the true cannot be opposed to one another, for the former are no court jesters : they too have earnest aims, and can only be furthered by strict rules and the earnest use of means. And finally, the sciences of the beautiful and the higher sciences do not stand opposed to one another as though the former were trifling and of lower rank ; both have ideals, each after its kind ; both require high and richly endowed souls. All these distinctions rest on misunderstanding and misuse of the classification of those barbarous scholastic times whose relics linger in so many places. Then first was heard of the so-called seven free arts.

Gram. loquitur, *Dia.* verba docet, *Rhe.* verba ministrat,
Mus. canit, *Ar.* numerat, *Ge* ponderat, *Ast.* colit astra.*

Even here we see those most prosaic of studies, grammar, logic, even mathematics and astronomy enumerated among them. Afterwards separate spheres were assigned to grammar, philosophy, and mathematics ; what remained became the distinct province of the Fine Arts, and to them was left nothing but the noble art of verse-making, and a bit of rhetoric or the fine art of spinning sentences. The truly fine arts, those namely which inform the soul, which create thought, which give taste and judgment, — in short, all the strength and substance of the spirit were taken away, and now one might

* Barbarous, mnemonic verses, enumerating the chief studies pursued in the schools of the middle ages — The famous *Trivium* and *Quadrivium*, or course of three, and course of four studies, which together formed the mediæval notion of a liberal education. *Dia.* stands for *Dialectica* or Logic ; the rest are obvious.—TR.

indeed distinguish them from the useful, the fundamental, the earnest, the noble—sciences which are, as I view them, the sciences of Beauty themselves—for as the others were left, they were ugly enough. Will any one tell me how we can have a beautiful form where there is no substance—how one can speak beautifully who has no thoughts, or where true, earnest, and serious aim, where true passion and the inspiration of a real purpose ever failed to make one speak well? Even the spider does not spin her web without a purpose; she means to catch flies; but we with most of our fine word-webs of empty rhetoric do not even do that.

What then are the sciences of the Beautiful? and why do we call them so? Either the word must mean that we learn in them what is beautiful, and why it is so; but this we never learn by rules alone, never without materials and examples;—or they are the sciences which supply a beautiful form to these materials, and here the idea of the beautiful is identical with that of the formative. No science can be called a science of the Beautiful when it merely racks our memories, gives us words without thoughts, dogmas and assertions without light or proof or exercise of practical judgment; in short, when it does not form the powers of our soul. As soon as it does this it becomes agreeable; and the more it does this, the more it occupies our fancy and inventive faculty, our wit and taste, our judgment, and particularly our practical masculine judgment; the more powers of the soul it occupies at once, the more elements of culture it has, and every one says the more beautiful it is. Take, for instance, philosophy, which is usually excluded from what are called *Belles-lettres*. But truth lies at the foundation of all beauty, and all that is beautiful can only lead to the true and the good. I lay it down as a principle, then, that truth, so far as it relates to man, is beautiful; for beauty is only the outward form of truth. Dry ontology, cosmology, psychology, theology, logic, ethics, politics, please no one: but make the truths of all these sciences living; place in clear light their origin, their connection, their use, and application; bring them so near to the soul of the reader that it discovers with the discoverer, observes with the observer, judges with the philosopher, and applies and exercises the truth with the good man,—and what more beautiful sciences can there be than these? It is a great attraction to see the connection of truths, a high satisfaction to survey the chart of human knowledge in any province, with its lights and shadows, and to sharpen one's wit, one's inventive faculty and judgment at every step by the truth which one discovered

and the error which another encountered. Is there a greater picture in the world than the world itself, as cosmology, natural history, and physical astronomy reveal it? a finer or a more interesting drama than the human soul itself reveals, whether in a wide or a narrow sphere of activity, with its faculties and powers, its duties and relations, passions and impulses? If one cannot speak here, by a true and complete representation of these things, with a living power to the understanding, and effectually to the heart, where can he? This whole newly-discovered and barbarous science, *aesthetics*, is nothing but a part of logic; what we call taste is nothing but a lively, quick *judgment*, which does not exclude truth and profoundness, but rather pre-supposes and requires them. All didactic poems are nothing but philosophy in sensible form, fable nothing but the representation of a general truth present and in action. From whence did Cicero take the most beautiful, the most striking materials for his eloquence, but from philosophy, from the analysis of things themselves, of the human heart, and the human understanding? Philosophy therefore is not only one of the sciences that pertain to beauty, but is the mother of the beautiful. Rhetoric and poetry owe to it all that they have that is truly informing, useful, or agreeable. Next to it is history, so far as it includes a knowledge of countries, men, their governments and states, their manners and religions, their virtues and vices. If these subjects are pursued as we often with astonishment and aversion see them pursued, they are surely nothing but the rubbish of science; pursued as they might be and ought to be, so as to impart interesting, clear, and valuable knowledge, such as informs the student's mind with wisdom, can there be sciences more beautiful than those of geography and history? Who does not willingly read and hear history? What cultivated man does not receive the greater part of his culture through history of others, and experience, which is the history of himself? And are the epic poem and the drama anything more than history, true or fabulous, adorned with the attractions of language, outward representation, and imagination?—and is not many a history truly related and described with beauty more attractive than an exaggerated epic or the false representations of romance? It only depends then on choice, method, and diction, that the teacher make interesting all that he brings forward, offer it in a form to attract the understanding, move the heart, and excite all the powers of his hearer's soul, to turn history into the truest rhetoric and the truest poetry. In the histories of the ancients, history and oratory are united; the finest speeches are incorporated into

their histories, and cannot be understood or appreciated without them. The good narrator must follow the same rules as the poet ; and if the orator or the poet would not merely give pleasure, but improve, inform, and excite to sympathetic action the minds of those he addresses, he has the same aim as the historian or the philosopher. In short, truth, beauty, and virtue are the three graces of human knowledge, three inseparable sisters. He who would have beauty without truth, grasps at the wind ; he who studies for truth and beauty without virtue, which is their use and practical application, pursues a shadow. Beautiful form can only be made visible and living in beautiful substance ; the truest, richest, most useful, most informing sciences are ever the most beautiful.

Time would fail me to show how all the rules of beauty are nothing except so far as they serve truth and goodness ; how all the flowers of eloquence are nothing, except so far as they favor truth and goodness ; how the best part is wanting to all sciences if one robs them of beauty ; how every science, each in its own way, can have it and should have it ; how no science need be rude or repulsive, and even the abstractest knowledge has its attraction and its beauty, if only it is pursued in a way to inform and be instructive. Enough for to-day : to-morrow, I trust, will prove that every science here pursued is a science of beauty, because it is made agreeable and interesting, because it is learned with pleasure and love, because it is taught in a natural and attractive manner.

And you, pupils, now passing out of youth and becoming men, cast aside the puppets of childhood, the empty grass and flower garlands which fade so soon and then are so disgusting ; love what is worthy of love in every form, but ever in relation to truth, goodness, and usefulness. Love and study the ancient languages ; they are the sources and patterns of all that is noble, good, and beautiful. Love philosophy, theology, and history ; they nourish the heart, and fill the mind with thought, and thus furnish the material of all that is capable of receiving or worthy of a beautiful form. Shun not labor and toil ; as soon as you enter into the spirit of your work, toil will disappear, changed into beauty and enjoyment.

And thou First Cause and Author of all truth, goodness, and beauty, accept the consecration of this school and the exercises of these days to the pursuit of true loveliness and beauty, which is the true culture of human souls.

A HOLIDAY.

BY CHARLES MACKAY.

ALONE, alone, let me wander alone !
 There 's an odor of hay o'er the woodlands blown ;
 There 's a humming of bees beneath the lime,
 And the deep blue heaven of a southern clime
 Is not more beautifully bright
 Than this English sky with its islets white,
 And its alp-like clouds, so snowy fair !
 The birch leaves dangle in balmy air ;
 And the elms and the oaks scarce seem to know
 When the whispering breezes come or go ;
 But the bonnie sweet-briar, she knows well ;
 For she has kissed them — and they tell !
 And bear to all the west and south
 The pleasant odors of her mouth.
 Let me alone to my idle pleasure ;
 What do I care for toil or treasure ?
 To-morrow I 'll work, if work you crave,
 Like a king, a statesman, or a slave ;
 But not to-day, no ! nor to-morrow,
 If from my drowsy ease I borrow
 No health and strength to bear my boat
 Through the great life-ocean where we float.

Under the leaves amid the grass,
 Lazily the day shall pass,
 Yet not be wasted. Must I ever
 Climb up the hill-tops of endeavor ?
 I hate you all, ye musty books !
 Ye know not how the morning looks ;
 Ye smell of studies long and keen : —
 I 'll change the white leaves for the green !
 My Homer, Shakspeare, Milton, Pope,
 I 'll leave them for the grassy slope,
 Where other singers sweet as they
 Chant hymn, and song, and roundelay.
 What do I care for Kant or Hegel,
 For Leibnitz, Newton, Locke, or Schlegel ?
 Did they exhaust philosophy ?
 I 'll find it in the earth or sky,
 In woodbine wreaths and ears of corn,
 Or flickering shadows of the morn ;
 And if I gather nothing new,
 At least I 'll keep my spirits true
 And bathe my heart in honey-dew.

This day I 'll neither think nor read
 Of great Crimean toil or deed.
 To-morrow, as in days ago,

I'll pray for peace, by valor won,
For speedy triumph of the right,
And earth's repose in love's own light.
To-day I need a truce myself
From books and men, from care and pelf;
And I will have it in cool lanes,
O'er-arching like cathedral fanes,
With elm and beech of sturdy girth;
Or on the bosom of green earth
Amid the daisies; — dreaming, dozing,
Fallow, fallow, and reposing.

A WORD TO YOUNG TEACHERS.

REPEATED observation has proved conclusively, that *too much ardor* is a common fault with young teachers, more particularly, perhaps, with lady teachers. The young lady has looked forward through many years, to the era when she may be prepared to take charge of a school. The happy time has come, and her dearest wish is, to be a *good Teacher*, — to gain a *high* place. She engages in her duties eagerly — laying many fine plans, without even dreaming that she may not with resolution make them effectual. She must be a first-class teacher — nothing less will satisfy her ambition, and in her innocence she deems that all is pending upon her “first school;” — that will decide her reputation. So she commences, ardent and hopeful, and if the improvement of her pupils were proportionate to her ardor, in one short term they would pass almost from the alphabet to fluxions, or through what it has taken her many years to acquire. But very soon, ardor becomes impatience because her scholars do not learn. She is anxious to see their improvement from day to day, and as she cannot, she tires of her employment, and, perhaps, abandons it after one or two terms, though she may have possessed all the elements of a good teacher, save *patience* and *perseverance*. Now, to such teachers I would say — “Let your ardor be well tempered with *patience*, and perseverance be united with energy, remembering that it is *steady, persevering effort that ensures success*. Look for the improvement of your pupils back through weeks, in some instances through months of time, if you would have it perceptible. The All-wise has so ordered, that education enters the mind slowly, *very* slowly it seems to our short-sighted vision; but it is good that it should be thus. And oh! teach patiently, constantly, and the reward

will certainly come. The improvement will be evident after many days.

"Learn a lesson from the rains of heaven. The soil of earth is dry and parched, but the sun's rays are now obscured, and the darkening clouds promise rain. But comes it down violently — at once? Oh no. The shrouding mist first comes, then very small drops, so finely and gently that you can scarcely see that the dusty soil is even dampened; but look again after some hours — the surface is so thoroughly impregnated with moisture, that it will absorb large quantities of water — so heavy rains fall. So with the youthful mind. After much gently-falling instruction it is prepared for deep draughts of knowledge.

"Do you say your scholars need not to be so dull, they might learn faster? — rather say you wish you could make the matter so plain that they could more easily receive it. Those who place you over their children do not expect you will learn *for* them, but that you will lead them along, step by step — instructing 'to the measure of capacity.' Let your leading motive be, then, a sincere desire to benefit your scholars. Seek for them the gentlest, plainest, pleasantest pathway up the rugged hill; and, be assured, your reputation will not suffer in consequence. And be not discouraged, though you may repeat the *same* to a scholar forty-nine times: at the fiftieth hearing it may be indelibly impressed. Will you, then, have labored in vain?

"Trim well your lamp of PATIENCE from day to day, and, by its true and constant light you may effect a world of good, and win a desirable place in many hearts.

"Do good for good's own sake — so shalt thou have a *better* praise, and reap a richer harvest of reward."

XARISSA.

THE TEACHER'S RECOMPENSE.

DARKNESS and light, sorrow and joy, beauty and imperfection blind themselves in life, however we look at it. Yet we like not the old saying that every rose has a thorn. It seems to speak of distrust and discontent. We would rather remember that every thorn has its crown of roses. If we would wear that crown upon our foreheads we must bear patiently and hopefully the pain. That is not true happiness which not till it is ours reveals to our hearts its hidden weight of misery. Rather

through calm endurance of sorrow we reach some yearned-for bliss, the sweeter that we have toiled for it.

In teaching, as in life, the pain precedes the pleasure, the strife the victory. Yet in that pain, that strife, lies often our most secret, yet dearest reward. It is of that recompense we would speak now. All know the enthusiastic joy of successful effort, the benevolent pleasure of feeling that we are laboring, heart and soul, for others, doing something in our feeble way for mankind; for eternity, and for God; and these are not small or lightly valued rewards; yet there is one still higher.

It is when we look into our own hearts and see how the life there is growing broader, fuller; how our souls are being perfected; our whole being more closely allied to the Infinite One, that the highest bliss is ours. Then, indeed, we are willing to lay our very lives down in the work, receiving in return that spiritual life so dear to us. When we feel that every effort for others makes our own hearts stronger; every struggle for the right builds more firmly a basis whereon we may stand eternally; every heart-ache, every weary moment increases in us that meekness, that gentle loveliness of spirit which is the Christian's brightest crown, we feel that we are blest almost beyond our hopes. Then indeed doth the way appear to us "steps unto Heaven," and in gratitude we thank God for every care, every pain, too richly happy in being able by bearing our burdens to reap the reward.

We talk of teachers' trials, but every thorn is crowned with roses. How immeasurably great is their reward! How glorious the path they may tread! It is no one-sided development their vocation requires of them, but the union of every faculty into one harmonious whole. Beautiful! Beautiful! When the darkness is over us, and little trials wear our spirits and weakness depresses us, let us look inward for our reward. See how the light comes sweetly and beautifully as a summer sunrise, and strength that is born of trust dwells in our hearts. The flesh is sometimes weak; let the spirit be strong forever.

Fellow-laborers, he of you who is unwilling to bear his burden of care, he who murmurs against the Providence that assigned to him his lot, is unworthy of it.

But we who are willing, we who find our joy, our life in the labor, let us walk in our appointed way peacefully. Not of ourselves do we labor; not of ourselves is the reward. We thank our God that as his children, his servants, watched over, guarded, directed, blessed by him, we are what we are.

We would not idly boast, because in our deep, overflowing joy, our hearts *must* sing their song of love and thanksgiving.

BREWSTER, SEPT. 8.

[We think that our valued contributor takes too sombre a view of life and of teaching. True it is that in life there is much suffering, but we do not believe that the Creator intended that in this world suffering should be the *price* we should pay for all enjoyment. *Labor* indeed must precede fruition, but if labor is suffering—and alas! in the case of how many teachers are they not the same thing!—then the fact clearly points to some unsuitableness in the circumstances, which is not of God's, but of man's creation. We think it should be our duty not only to bear, but to strive to remove all those obstacles which prevent the very exercise of our faculties from giving us that healthy enjoyment which should accompany them; room enough will still be left for effort, self-denial, and self-sacrifice.—A.]

THE WORD ACANTHUS.

[Our paper is read by so many High School and Classical teachers that we propose to devote a small space to articles connected with their department. In order to be as practically useful as possible, we shall confine ourselves, out of all the innumerable subjects which the wide field of classical literature offers, to such only as bear directly upon their immediate pursuits—to elucidations of difficulties in Latin and Greek grammar, accounts of improved modes of teaching the Classics, and to topics drawn only from such of them as are read in preparation for College, and chiefly from Caesar, Virgil, and Cicero's select orations. We solicit contributions in the way of short articles and "notes and queries" from our classical friends. We offer the following, not because it has any special appropriateness as an introductory article, but because it happened to occur just now in our reading.—A.]

This word occurs seven times in Virgil: first, in Ec. III, 45, in the description of the carving on the beechen cups, where it is represented as encircling or clasping the handles, and is distinguished by the epithet *mollis*, pliant, flexible. "Et molli circum est ansas amplexus acantho."

The second place is Ec. IV, 20, where, in describing the millennium that was to follow the advent of the youth there celebrated, these lines occur:—

Errantes ederas passim cum baccare tellus,
Mixtaque ridenti colocasia fundet *acantho*.

Here the epithet "laughing" would hardly be applied except to a brilliant flower.

The next place is Georg. II, 119:—

Balsamaque et baccas semper frondentis *acanthi*,
which must mean an evergreen plant or tree bearing berries.

The word next occurs in Georg. IV, 123:—

nec sera comantem,
Narcissum, aut flexi tacuissem vimen *acanthi*,

where it seems to mean a slender and flexible shrub.

Next it occurs in Georg. IV, 137, in the beautiful description of the old husbandman :—

Ille comam mollis jam tum tondebat acanthi,

where, however, many editors read *hyacinthi*, omitting *tum*.

Lastly, it occurs in two places in the *Æneid*, I, 649 and 711.

Et circumtextum croceo velamen acantho,
Pallamque et pictum croceo velamen acantho,

a head-dress or veil embroidered with the saffron-colored acanthus.

The word occurs in several other interesting connections. It was a plant of this name which was the origin of the Corinthian capital, as described in the celebrated passage in Vitruvius. "Vitruvius tells us," says Martyn, "that a basket which was covered with a tile having been accidentally placed on the ground over a root of acanthus, the stalks and leaves burst forth in the spring, and spreading themselves on the outside of the basket, were bent back again at the top by the corners of the tile. Callimachus, a famous architect, happening to pass by, was delighted with the novelty and beauty of this appearance, and being about to make some pillars at Corinth, imitated the form of the basket surrounded with acanthus in the capitals."

The word acquires a deeper interest when it is found to be used in Matthew xxvii, 29, in describing the crown of thorns with which Christ was crowned in mockery before his crucifixion.

It was long ago seen to be impossible to find any single plant embracing all the characters described in these and other passages, and Martyn, the Botany Professor at Cambridge, in his learned botanical edition of the *Georgics*, first published in 1740, distinguished two very different ones, both of which will presently be mentioned. A writer in the third volume of the *English Classical Museum* has devoted a long and learned article to the word, in which he distinguishes no less than five different species of plants mentioned in the Classics by this name. We have thought that an abridgment of so much of it as relates to the passages above quoted would be acceptable to our classical readers, as the common school editions of Virgil take but little notice of the word, and there is no article upon it in Smith's *Antiquities*.

After noticing the confusion which exists among the writers of antiquity in the use of the word, he traces it to the fact that the name in its different variations "appears to have been given agreeably to its etymology (*Ac* a *point*, and *ANTH* a *flower*) in-

discriminately to any *spinous flower* or any flowering plant which bore thorns or prickles." He then distinguishes five classes of plants, to one or the other of which all the words occurring in the ancient Classics may be referred.

The first and principal is *acanthus mollis*, Brank-ursine or Bear's-breech of the natural order, *acanthaceæ*, a plant unknown in this country, but growing plentifully in Southern Europe. The only native representatives of the order mentioned by Gray* are the willow-leaved *Dianthera*, a perennial herb with purple flowers growing in water in N. Western Vermont and along the Lakes to Ohio and Wisconsin, and the *Dipteracanthus*, a perennial herb with purple flowers, growing in Pennsylvania and Ohio. The pretty exotic climber, *Thunbergia*, with its pale, flesh-colored flowers, common in our gardens, is also of this order, but its leaves are of a very different shape.

It is to this plant that the famous story of the origin of the Corinthian capital belongs. Its leaf was of a very graceful form, much used by sculptors, goldsmiths, and painters. In the famous Warwick vase, "six magnificent *acanthus* leaves radiate from the top of the shaft, and cover the bottom of the capacious vessel placed on it." It was a favorite form for *can-delabra*, and the handles of vases were adorned with it.

This is the plant referred to in Virg. *Ecl.* III, 45, for which the poet is indebted, as he was indebted for many other lines to Theocritus. (*Idyll.* I, 55.)

The second plant mentioned by our author belongs to the genus *Spartium* of Linnaeus, and the natural order *Papilionaceæ*. In this case he supposes the word *acanthus* to be used poetically, and the plant referred to, to be a thorny kind of broom, (*Genista*.) By this he explains Virg. *Geor.* IV, 123 and 137, where such a plant as the Brank-ursine cannot possibly be intended, and he reasonably objects to the reading *hyacinthi* in the second passage, that that plant could not possibly form a hedge. "The twiggy branches of the broom," he says, "which are extremely tough as well as flexible, agree exactly with the description 'Flexi vimen acanthi,' and would be useful for tying vines. That these gay and fragrant shrubs were preferred to be set near bee-hives we know, and shearing (*vid. l.* 137 *sup.*) would be necessary to make them a good close hedge."

He supposes that it is this plant, also, which is referred to in *Æn.* I, 649 and 711. Any one who has observed the

*Botany of the Northern States.

mode of growth of the Scotch broom, sometimes seen in our gardens, will consider this, we think, at least a plausible conjecture. An imitation of its slender and graceful branches and showy yellow flowers would make a very elegant border for a veil.

It is a species of this plant, also, which he supposes to be meant in the passage in Matthew — the *Spartium villosum*, or still more probably, the *Rhamnus*, which, as Rauwollf states, “doth not only grow without, but also within the town of Jerusalem plentifully, and puts out early in the spring into long, thin, and pliable twigs, with a great many long and strong prickles.” Bishop Pearce, adopting the opinion, “which has run away with nearly all the commentators on Virgil and the Classics,” that the word must always mean Brank-ursine, argues “that the crown was not intended to cause pain, but only, like the reed and the robe, as marks of mockery and contempt,” and his conjecture is noticed with approbation by some other commentators. The more common opinion is that the plant was *Paliurus Aculeatus*, which, from the fact, has acquired the name of Christ’s Thorn, and which is nearly allied to the *Rhamnus*.

The next two plants mentioned, the thistle and the cardoon, do not occur in any classical author our readers are likely to use. The last is that species of *Acacia* which produces the well-known gum-arabic. It is this to which our author supposes Virgil to refer in Georg. II, 119. A difficulty, however, arises from the fact that the tree does not bear berries, but long pods similar to those familiar to us all in the common ornamental acacia of our gardens. If we suppose the poet to refer to the drops or tears of gum, this difficulty is avoided. It is to this tree, also, that he supposes Velleius Paterculus to refer in a passage where, in enumerating the ornaments of one of Cæsar’s triumphs as carved out of the wood from the conquered countries, he describes some of them as carved “*ex acantho*,” which obviously could not refer to a plant or shrub, but to the solid wood of some tree.

We think a great deal might be done to render the Classics interesting to boys and girls by illustrations drawn from other studies. We are too apt to treat them as though they belonged to the world of another planet, and almost forget that the Greeks and Romans were real men and women, who lived, not in the moon, but in Southern Europe, and talked, not nouns, and participles, and ablative-absolutes and synecdochical accusatives, but language. They ate and drank, and laughed and cried, as we do, and what their authors wrote really means some-

thing, and was not intended, as its final end, to plague the lives out of poor school-boys. If we will bear this in mind in our teaching, it will greatly help to sweeten the taste of the ablativ-absolutes.

We are no botanist, — the more 's the pity — but we asked a flower-loving neighbor what Thunbergia was, and he showed it to us growing in his garden. Doubtless there are botanists among our readers who have seen the Vermont plant we mentioned: the pretty Scotch broom we had in our own border.

Why should we build up such a wall of division between "classical" learning and literature, and common learning and literature? What is good in modern literature is classical; what is bad in ancient is not classical, though it be ever so old. The great laws of true taste, however modified in their application by changes of manners and civilization, hold good now as much as when Virgil sung or Cicero declaimed. And the same sun shines, and mother Earth brings forth her fruits the same as when the artist's eye first rested with delight on the old basket, encircled with its crown of graceful leaves, and he first carved them in stone in Corinth.

W. P. A.

BOARDING ROUND.

BY J. D. F.

[J. D. F. is n't a Shakspeare of a poet, but his rhymes will remind some of our readers of by-gone times.]

How brief is life! how passing brief!
 How brief its joys and cares!
 It seems to be in league with "Time,"
 And leaves us unawares;
 But ever in its pathway mixed
 Bright spots and dark abound,
 And of each kind I had a bit
 When I went "boarding round."

At sixteen, with a valiant heart,
 The task I did commence,
 "To teach young ideas how to shoot"
 The germs of common sense;
 Ah, yes! a mighty task was that,
 But very soon I found
 That it was not a simple one
 To go a "boarding round."

The times were diff'rent then from now,
The folks were diff'rent too ;
The "master's" path with honor bright
Quite thickly they did strew ;
And questions grave, and problems deep,
That did their brains confound,
They always would be sure to keep,
Till he came "boarding round."

Fathers would talk of politics,
Or church affairs propose,
And if my views were not like theirs,
A warm dispute arose.
And some old "provers" sly and wise,
Did oftentimes propound
Questions that sorely puzzled me,
When I went "boarding round."

The mothers talked of rude young girls,
Of sermons, books, and boys,
But always tried their best to add
Unto my earthly joys ;
For did I catch the slightest cold,
Or hoarse my voice should sound,
I got a dose of catnip tea (!)
When I went "boarding round."

The girls would talk of everything —
Of parties, rides, and calls ;
Of presents and the holidays,
Of beaux and Christmas balls ;
Some grave, some gay and mischievous,
(These last I wish were drowned
For sticking pins into my bed),
When I came "boarding round."

Long winter evenings then were passed
With laughing, jesting joy ;
Nor did good apples, cider, nuts,
The least that fun destroy ;
Or if a singing school were near,
We'd go, and I'll be bound
I've often sung till I was hoarse,
When I was "boarding round."

The dinner basket, every noon,
My willing hand did greet,
And scarcely ever failed to bring
Me something good to eat ;

Mince-pies were full of raisins then,
Doughnuts were large and round ;
Alas ! such cakes I have not had
Since I quit "boarding round."

But now those pleasant days are gone,
Life's sunny spring-time 's past ;
The boys I taught have, one by one,
Into the world been cast ;
My locks are growing thin and gray,
I'll soon be under ground,
Then I'll forget, and not till then,
About the "boarding round."

— *Wisconsin Journal of Education.*

GOOD VERSUS BAD TEACHERS.

AND this brings us to consider the question of teaching. Let us first take a specimen of good teaching. Appended to a lecture delivered at the Royal Institution, by Dr. Whewell, on "The Influence of the History of Science upon Intellectual Education,"* is a specimen of teaching, extracted from Plato. Those who have seen the specimen will not be sorry to have it referred to, and those to whom the reference may be new will not regret having been led to examine the lecture and note for themselves. As we have a very different object to serve to what Plato had, we need not quote verbatim. Our business will be, not to show that those who do not know have still in their minds a latent knowledge, but to note how a boy may be taught as it were to discover for himself, under the guidance of a competent teacher, the length of the side of a square whose area shall be double that of a given square.

Socrates asks, Do you know that this is a square ?

Boy.—Yes.

Socrates.—Why ?

Boy.—Because the four sides are equal, and the lines which are drawn across the middle from corner to corner, are equal.

Socrates.—May there be a square twice as great as this ?

Boy.—Yes.

[Thus far we have elicited knowledge already possessed, and refreshed the boy's memory.]

Socrates.—How long must one side of the new square be that its area may be twice as great as that of the old square

*Reprinted in pamphlet form by Gould & Lincoln, Boston.

Boy.—Twice as long as the side of the first square.

[Here we have brought out for us the error—a very common one, as you all know ; now for the teaching skill in making the boy detect the error.]

Socrates.—So you say the square on a double line will be the double of the first square ? Now, let us fit to one end of the first square a second square which is equal to it. And let us fit two other squares of the same size to the sides of those two squares. Then what figure have we ?

Boy.—A square.

Socrates.—And how many times as great as the first square is it ?

Boy.—Four times as great.

Socrates.—Not twice as great, as you said ?

Boy.—No ; it is four times as great.

[Thus is the error exposed, the boy being thoroughly convinced ; now for the teacher's guidance in the discovery of the new truth.]

Socrates.—If in this new square, which is made up of four of the old squares, we draw four diagonals, so as to cut off the four outside corners, each of these diagonals will cut each of these squares, how ?

Boy.—Into halves.

Socrates.—And you already know that these four diagonals will be equal, and will form another square ?

Boy.—Yes ; I know.

Socrates.—And of what parts of the four squares is this inside square made up ?

Boy.—Of the four inside halves.

Socrates.—And four halves are equal to what ?

Boy.—To two wholes.

Socrates.—Then we have got a square that is equal to how many of the original squares ?

Boy.—To two of them.

Socrates.—And it is a square upon what line ?

Boy.—Upon the line that divides the original square into two halves.

Socrates.—That is, upon its diagonal ?

Boy.—Yes.

Surely no one can have failed to see that in eliciting the error, in correcting it, in discovering the truth, the boy's mind was being put through a course of discipline most salutary, and it will be hardly possible to doubt that the boy thus taught would be ready of himself to go over the steps of the proof again by himself, and to turn at his leisure to any other form

of proof of the propositions that might fall within his reach. At the same time, the practised teacher will have suggested to his mind many other useful hints which this lesson could be made to furnish—that this is a special case of the celebrated 47th proposition, the right-angled triangle here being isosceles—that the square of a half is a fourth—the square on the double of a line or of the double of a number is four times the square on that line or of that number—that $(2a)^2$ is not $4a$ nor $2a^2$, but $4a^2$, &c., &c.—and he will perceive also how connecting together these similar instances will give the boy a power of remembering them too, such as mere rote-work can never confer.

But let us turn now to some bad teaching. The extracts shall be from the "Guide to Science,"* by the Rev. Dr. Brewer, of Trinity Hall, Cambridge.

"Q.—What is light ?

"A.—Rapid undulations of a fluid called the luminous ether, made sensible to the eye by striking on the optic nerve."

"The several particles of which air is composed do not touch each other. It is assumed that the intervening spaces are occupied by an imponderable medium, called the luminous ether."

To say nothing of the doctor's audacity in endeavoring, in the present state of our knowledge, dogmatically to answer this question, think of telling a child who has seen sunshine, or who has cried for a light in his bed-room, that light is a rapid undulation of luminous ether, and this, too, under the guise of instructing him !

Could we mean by teaching, the making of that doubtful and difficult which was before comparatively easy and plain, or the creating of ignorance where we found knowledge, we have here evidently hit upon a book that will marvellously well help us ; for the questions,—

What is heat ? What is radiation ?

Why does lightning purify the air ?

Why is electricity excited by friction ?

Why is ice melted ? &c., &c.,

—all questions which the competent instructor in science, just because he is competent, would shrink from answering dogmatically, are handled in the same style by the doctor—are bathed not in the light of science, but in a flood of the doctor's own luminous ether, undulating in those interstices of his mental atmosphere, which interstices, it is assumed, are occasioned by the sphericity of the ultimate atoms of the said atmosphere.

*This worthless little book has been reprinted.

But, as a specimen of how, in seeking knowledge, an ill-disciplined mind will accept, instead of knowledge, a mere agglomeration of words, take this question,—

“Q.—What is meant by the elements of fuel?”

“A.—The chemical elements of which fuel is composed, named carbon, hydrogen, and oxygen.”

We may ask what is taught here? That the elements of fuel are elements of which fuel is composed!!

As an instance of the facility with which causes can be manufactured for an occasion, and contradictory statements be almost at the same moment comfortably received,—

“Q.—Why does lightning sometimes produce a sulphurous smell?”

“A.—Because some vapor, possessing a sulphurous odor, is formed or brought from the higher regions of the air by the operation of lightning.”

How a sulphurous odor explains a sulphurous smell, it might be as difficult to say, as what is the operation by which lightning brings sulphur from regions in which we should not, unguided by the doctor, attempt to seek it; but in a note the doctor adds:—

“Some chemists have conceived it to be merely nitrous acid gas, a combination,” &c., and so the sulphurous odor has not a particle even of heaven-caught sulphur in it; and this, by the way, is a fair specimen of much of the scientific information which the doctor gives.

But on the question of mental training, the book will serve our purpose again:—

“Q.—Why is the flat-iron hotter, if the saliva runs along it, than if it adheres till it is evaporated?”

“A.—Because when the saliva runs along the iron, the heat is sufficient to convert the bottom of the drop into vapor; but if the saliva will not roll, the iron is not sufficiently hot to convert the bottom of the drop into vapor.”

Here we have the effect—the saliva's rolling—stated as the cause of the iron's being hotter, instead of the heat of the iron being traced out as the cause of the rolling of the saliva. Who can fail to see that a boy under such training as this, though he has obtained a glib use of scientific terms, is being most surely prepared to take up with any animal-magnetism, electro-biology, or electro-table-turning theory with which folly, armed with scientific phrase, may arrest the attention of his early manhood? And it were an easy thing to go on extracting *ad nauseam* instances of this vile kind of influence on the boy's understanding—to point how the doctor commonly

uses "*therefore*" where no inference, properly so called, can be intended, and "*because*" where there is really no causality expressed in the answer to his question; but we shall not be unprofitably employed as teachers if we trace out the influence on the doctor's own mind of this method of handling science. He asks,—

"Q.—What is the safest thing a person can do to avoid injury from lightning?"

"A.—To draw his bedstead into the middle of the room, commit himself to the care of God, and go to bed, remembering that our Lord has said, 'The very hairs of your head are all numbered.'"

"N. B.—No great danger needs really to be apprehended from lightning, if you avoid taking your position near tall trees, spires, or other elevated objects."

We do not propose to complain here of the unnecessary fright into which the boy may be thrown by this answer, nor shall we stay to inquire whether the doctor does, in every thunder storm, wheel his own bedstead into the middle of the room and go to bed. Even the religious injunction we can scarcely stay to criticise, though the doctor, as a religious teacher, should have seen that an injunction given in such a way influences children to regard the committing of themselves to the care of God as a work to be done in seasons of danger rather than as that habitual state of mind which we are sure he desires to produce; but we go at once to the conduct of the doctor's own understanding. It is plain, having got the boy to bed in a fright, the doctor feels, with us, that this part has been overdone—he desires to soothe the sufferer. Hence his *Nota Bene*. But mark, had he written, "No danger needs be apprehended from lightning," the contradiction between the answer and its appended note would have been too plain, even for him; for the human mind will not endure to receive two contradictory statements as both true, when the contradiction is thus evident. He proceeds, then, not to get rid of the contradiction, but to obfuscate the whole matter, and he does so by putting in the word "*really*," which has really no business in the sentence, for danger to be apprehended is danger to be apprehended, neither more nor less. Even the doctor felt he was not dealing with sham apprehension.

How far the spirit of Plato or the spirit of Dr. Brewer rules in the teaching in our schools, is a question which, though not requiring a public answer here to-night, it surely is important for each teacher to put to himself, and answer for himself.—*Mr. Shields in Lectures in connection with the London Educational Exhibition.*

"REAL" STUDIES VERSUS THE CLASSICS.

[We heartily endorse the opinions contained in the following extract from very able article on National Education, by the Rev. Frederic Temple, in "Oxford Essays" for 1856. They apply equally well to this country as to England. Here the same confusion in regard to the demands and the true sphere of Classical Education leads on the one hand to the substitution of a poor smattering of Classical Learning for a truly useful training for practical life, and on the other to an undue depreciation of the real value of real Classical Learning on the part of those who are disgusted and provoked with the prevalence of the former error. What we need is fewer Classical Students, and those better ones. — A.]

THE discipline given by Classical Study is undeniable. When it has been carried far enough, no other study can be compared with it as a means of cultivation. It may be turned into pedantry, as every other good thing may be spoilt by abuse. But the study of the Classics in a liberal spirit combines more study of the laws of humanity and of the nature of all that is best in man, than any other study yet devised; and it will ever remain the peculiar discipline for those who are to govern others and do not happen to possess such genius as to dispense with all discipline. But this may only be said of the whole study, and cannot be said of its mere preliminaries. To learn just enough Latin and Greek to read easy Latin authors with comfort, and easy Greek authors with difficulty, is a very good discipline for a youth, but not better, if so good, as many others which he can now obtain, and as supplying him not with faculties but with tools is in the vast majority of cases utterly useless.

Since the Grammar Schools* were founded there has grown up an English literature equal in many of its qualities to Greek and Latin; several foreign literatures of not less extent and value, and a whole army of physics and practical mathematics. If refinement be the object of Education, and if Education cannot be continued beyond school to college, there can be no comparison between the youth who, at the age of seventeen has to commence his apprenticeship to the world with a taste for the great English, and some knowledge of the great foreign Classics, and one who can just construe Horace and Euripides; for this plain reason, if for no other — that the one study will probably be renewed often and often, the other never touched again. A man must go much beyond the point at which a public school leaves him, to acquire such

* In England the term "Grammar School" is applied to the endowed Classical Schools, like Eton, Harrow, and Rugby, and many others of less note. The Classical instruction in many of them is carried as far if not farther than in our colleges. — ED.

ease in Classical reading as to find the pleasure pay for the trouble. If practical utility be the test, there can be no doubt that the youth who comes out of a fair Grammar School has learned a habit of close attention to what he may be doing, which it would not be wise to exchange for anything else; but the actual matter of what he has learned may as well be immediately forgotten. He probably knows little French, little geography, no German, nothing of law, nothing of the principles of commerce, nothing of the principles of mechanism, nothing of the chief manufacturing processes, nothing of the fundamental principles of any one of those industrial arts, by the superintendence of which he will probably have to live. The discipline that he has undergone may possibly give him the power of rapidly learning them, though even that is doubtful; but, in the meanwhile, another youth of the same age has already learned whichever of them suits the purpose of his life, and enters the race far ahead of him. Nay, it is not always that the Grammar School youth knows arithmetic enough for a difficult commercial problem; and only those who have tried it can tell how difficult it is to learn arithmetic when boyhood is past. The discipline of Greek and Latin is valuable, but if the education is not to go beyond school limits, the discipline of learning physics and practical mathematics, English history, and political economy, French, and German, is or may be made equally valuable. And Greek and Latin have nothing but their discipline to give [to such pupils]; the other studies are a whole workshop of tools for the business of life.

EXTRACT FROM A LETTER TO A TEACHER JUST BEGINNING SCHOOL.

DEAR M—, I am glad if you found any help in my letters. I supposed they would be unsatisfactory because they did not give you what you were probably expecting, precise directions for a course of study. But such directions are very hard to give. So much depends upon the circumstances of the case, and so much upon the mental peculiarities of teacher and pupils, that the most one can do for another is to lay down some general rules. I think a teacher must invent her own ways. What suits her best is best for her.

I am somewhat doubtful as to the disciplinary value of the study of History for young pupils; and for them the disci-

plinary qualities of a study are of the most importance. The teaching of History seems to consist of two parts. It is either an imparting of information:—this or that event took place at this or that time; it is entered on the record and you must remember it. Thus the study is chiefly memory work, and very dry it is to the young people, to whom as yet the events transpiring in the play-ground or the next street are of more importance than all the Greeks and Romans. Or it is the teaching of the connection of these events by the law of cause and effect, and the tracing out of those great laws in accordance with which God governs the world; and this is the philosophy of History, and is quite beyond the mental capacity of young pupils. I am disposed therefore to teach them at first only the broad outlines and chief landmarks, and to connect the study in every way possible with others, rather than make it a very distinct one by itself or go very minutely into its details. * * * * *

How full you are of your bran-new plans now, I'll warrant—I know I was of mine—and how you'll be disappointed by and by, and begin to grumble at your scholars' stupidity, and feel as if you worked ever so hard and yet made no progress. You young teacher, listen to the counsels of a venerable sage:—Put not your trust in plans and schemes of study, for they'll fail you. "Ten good ways of teaching are not worth so much as one good teacher." Philosophically stated the case stands thus. Here is an older human being, and here are some young human beings. The older human being knows somewhat more than the young ones, which is certainly an advantage, though not the greatest, for a greater is, that if she is worthy of her place, she has a trained and disciplined mind, and so is prepared to train and discipline others—for that is the chief point. If it all depended upon knowledge, Heaven help most of us! The best teacher is the one who has been best trained and disciplined by study and life, and the most successful is the one who best trains and disciplines her pupils. It is surprising what a change it makes when we take this point of view. It leads, for one thing, to our taking things calmly and naturally, and to following two rules, and these are, first, act yourself quietly out, and secondly, study your pupils and speak to their condition, instead of making an arbitrary plan and then trying to squeeze yourself and them into it.

So do n't wind yourself up into a snarl of bran-new plans and then get sick and disgusted. Take it easy. If there ever was an occupation that depended for success on patient, quiet,

steady perseverance, it is ours. Meet the wants of the hour, and let your plans grow naturally out of your circumstances.

I have great faith in oral teaching. Bring yourself into direct contact with the minds of your pupils, and find them out. School books misused are dead walls between you.

Keep order by a firmness and a good-humored perseverance which never give way. Boys, (and girls too,) are good fellows on the whole, and will mean right if we are reasonable with them. Make them work by getting them interested. I don't deny this is hard work for you, and can only be accomplished by steady discipline, and by being interested yourself: and here shall end my present homily.

Sincerely yours, A.

PRIMARY READING.

REPORT READ BEFORE THE WAYNE CO. TEACHERS' ASSO.

[Here is real experience. We will warrant Miss Cox for a good teacher. Her method is the same as that of the admirable little primer by Miss Mary Peabody, now Mrs. Mann.—A.]

THAT primary reading should hold a prominent place in our schools, is readily admitted, and yet, that it has been *sadly* neglected, I think many can give their united testimony.

In mixed schools, where one teacher is required to attend to all, from the class in algebra, down to the abecedarian, it is quite impossible to give the requisite attention to all, and what portion so easily imposed on as the *little* ones?

But oh! the weary hours that must be endured by the child that is required to sit all day long, perched upon a bench, with book in hand, which to him is certainly a "sealed book;" with no assistance in unlocking it but that of being hurried over the alphabet three or four times a day. And thus he plods along, over the "*bridge of sighs*," until he has mastered the alphabet. Then comes the dull process of combining those letters into words, without meaning, such as ab, eb, &c. And then the reading or calling of words, which is quite as dull, for the sense is *surely* lost to the child that is obliged to stop and spell a word in every sentence he reads. But I have said enough on this subject: for any one that has passed over this dreary road will be very apt to remember it. So I will now speak of a better way, though I feel my inability to do the subject justice, and am very sorry one more competent was not appointed to report on this subject.

I have tried many plans, and, among all, the *word method* stands pre-eminent. At least I think no one would be willing to return to the old method of teaching the alphabet first, after having tried this thoroughly.

To compare the two systems, we will take a child that knows nothing of the alphabet, and show him the letter A and the word dog, and see which he will most readily remember. A is something he has never heard of, or seen, and there is nothing to fix it in his mind. But the word dog, — oh! how different; and then the word good, — and you can tell a story of a good dog, and you will find these words so fixed in his mind that he will never forget them. And so you can go on, giving him three new words each lesson, and four lessons each day; so the first day he will learn twelve words, and these you can combine so as to make a number of sentences. And he will read these more correctly than others that have been spelling these words for months.

It has been said that "children are naturally graceful," and I think it is equally true, that they are naturally eloquent. For I have observed that a child, after he has been taught to articulate the words, and knows them readily at sight, will take such sentences as "Is John a good boy?" and "John is a good boy;" and give the emphasis and inflection more correctly than others that I have seen drilled on these rules for months.

But the first requisite for good reading is distinct articulation, and I know of no better way of securing this than by drilling the child on the sound of the letters. Then I would teach him to analyze words, by giving the different sounds composing such words; at first slowly and distinctly, then more rapidly, till he can articulate each word correctly, (which is something for a child of five or six years to do.) But as it is necessary for all to know the names of the letters of the alphabet as well as their sounds, I suppose I shall be expected to give some plan of teaching this: so I will give you one that I have pursued with very good success, in connection with the "word method" of reading.

Each child should be provided with a slate and pencil, and encouraged to print the words of the lesson on the slate; which you will find to be a very profitable amusement for him between the regular lessons; and if you should find the words interspersed among hieroglyphics of childish imagination, never mind that, for he will lose nothing by being constantly employed. And in this way, and by joining with others more advanced, in giving the sounds of the letters from the chart, I

have seen large classes taught, not only the names, but the sounds of each letter of the alphabet, without any apparent effort on the part of teacher or scholar.

With these few remarks I shall close, for, being requested to report on primary reading, you cannot expect me to give many rules ; and, indeed, I have but one for small children : that is, to read just as they would talk if they were telling me the story.

MISS E. COX.

RICHMOND.

[*Indiana School Journal.*]

THE SCOTTISH TRAINING SYSTEM.

[The work of Mr. Stow, under the above title, from which we continue our extracts, is one of the most interesting records of successful enterprise of a philanthropic and educational character that has been presented to public notice during the present century. Viewed in this light, it possesses a peculiar interest to every reader who reflects on the value of education as the most reliable of human agencies for the moral advancement of our race. The views offered by Mr. Stow, regarding modes of culture and methods of instruction, as the basis of his plan and procedure, embrace, along with the prominent features of the system of Pestalozzi, many original points suggestive of improvement to all who are occupied in the daily work of teaching.]

The following passage is a continuation of the author's answer to the great question, What is Education?—W. R.]

PREVIOUS to 1819, when my attention was first strongly directed to the imperious necessity of measures being taken to establish some system of school-training that might meet the moral wants of the sinking poor and working population, particularly in our own city and in other large towns, I knew of no machinery whatever for the moral elevation of children of any age, save the training of the family ; and this was and still is woefully neglected. To this might be added the religious instruction which a few enjoyed on one day of the week in Sabbath Schools.

Before and at the period referred to, the state of popular schools which had come under my notice, or that of any of my friends in the country and principal towns in England and Scotland, was in general of a most miserable description. The "knock-in," "cramming," "rote system" was all but universal, — a mere exercise of memory of words and figures. In a few schools, monitors were employed instead of masters, and this was thought to be a mighty improvement, because larger numbers could be taught under one superintendence. Moral training in these days was not attempted, or even regarded as necessary ; nay, in many schools, amusements were engaged in by the teachers and pupils of a directly opposite tendency, the full particulars of which I should be sorry to narrate.

All was an exercise of memory of words and figures, very little of the understanding, and none of the moral affections, although a portion of the children might daily or *weekly* spell and read a passage from the Bible as a school task. Teachers were not trained to their profession, as in every other art. No system of communication whatever was set forth to the world, to which they might aspire. Every teacher worked himself into any method he pleased and just as he could, without guide or adviser, and was left, while serving an apprenticeship to himself, to cut and carve the persons and minds of the children under his care entirely according to his own fancy. The candidate teacher had no model school *to look at*, far less a Normal Seminary *to be trained in*.

The gardener, the joiner, the jockey, the artisan, must all be trained, and yet at that period it was never thought necessary to train the schoolmaster. To possess knowledge himself, and to have the power of communicating it to others, were considered synonymous. The teacher was left to train himself, and to try his unpractised skill upon our children, while he was creeping on to some real or fancied standard of his own, too generally giving the shadow of education for the substance, neglectful of habits, mental and physical, and permitting a whole generation to grow up at the best with the understanding not even half educated.

A system, therefore, was wanting, founded on natural or training principles, whereby the child, on entering the school at the age of two or three years, might progressively advance in intellectual, physical, moral, and religious training, up to the age of fifteen or sixteen years, without experiencing any change in the principle of communication, except what is natural to advancing years; in the intellectual department, commencing with the first steps or broad outlines of every subject, and gradually at each stage becoming more and more minute, as the children advance in years and knowledge; in one word, feeding and leading — not stuffing and driving. An institution also was wanting to prepare teachers for conducting such a system, in which, in fact, they might serve an apprenticeship to the arts of teaching and training.

As that period, also, it was, and still is, a very generally received opinion that education cannot be properly commenced with children under five or six years of age. This is perfectly true when the process is confined to books and mere teaching or instruction — stuffing instead of *feeding*, forcing instead of leading or *training*. The mother, at a much earlier age, however, sometimes morally trains at home, although, no doubt,

oftentimes with very little mental instruction. At that time, no public arrangements existed for the intellectual, moral, or physical culture of one of the most important stages of the life of man, viz. : childhood, under five or six years of age—a period *by far the most impressible*, when habits are only beginning to be formed, ideas expanded, and propensities requiring to be regulated, and when the weeds of nature have not as yet attained their full growth. At a later period, even at six years of age, improper habits, bodily and mental (which are simultaneously formed), must be undone before correct ones can be established.

Several schemes have been set agoing, by way of assisting parents in the superintendence of their children. Dame Schools before, and Infant Schools since 1820, have been established with greater or less degree of success. The former were little better than asylums for keeping or restraining children whose parents either could not or did not attend to them at home. The latter are more natural ; but still in them it is nearly all teaching or telling, not training ; and unfortunately, what is termed the “ Infant School System,” while suitable for a very limited period during infancy, is not of that progressive or natural kind that can be carried forward in the prosecution of the child’s future education. The whole intellectual process is one chiefly of the memory of words, and of facts from objects and prints presented to the eye, or spoken about without analysis or picturing out. The materials are neither mathematically laid nor logically deduced. Excellent materials they may indeed be to erect a building, but they are so jumbled and thrown together, as to be unfitted for supporting any solid superstructure. The child, on leaving an infant school, in which, if fortunate in having a play-ground and a kind master and mistress he has much liberty and enjoyment, is forced to enter the ordinary parish, private, or Lancasterian schools, where physical restraint, confinement, and the rod are rigidly enforced, and where the child’s buoyancy of spirit naturally gives way under the dull routine of sitting at desks, and poring over books in a close, oftentimes ill-ventilated school-room.

I must affirm that education, in the sense in which it is generally understood, never has and never can morally elevate a community. Mere secular knowledge cannot by any possibility accomplish the work ; and an extensive knowledge of the history and facts of Scripture, apart from the habit being early formed of reducing *its lessons* to practice, is by no means a sufficient basis for moral training. Men may discuss the subjects, and yet hate the principles and precepts of Scrip-

ture. "Knowledge indeed is power," but it is a power for evil as well as for good. To turn our eyes away from home, — in Prussia, where religion is excluded from school except on the occasional visits of the priest, and the master is prevented by law from introducing the only standard for moral training, viz., the Bible, as his instrument for the work, — what is the moral character of its people? Or in Ireland, in the National Schools, where only extracts from Scripture are permitted to be read or explained, the contents of which cannot disturb the conscience of any one, be he who he may — (even this advantage, of late, is proposed to be withdrawn) — do we perceive knowledge, or virtue, or good order, or contentment prevailing? In France, where the Bible is entirely excluded, it is clearly proved that crime extends with what is termed *education*; and if we look narrowly at home, we shall find that even with the reading of the Scriptures in school, sin and crime are not diminished, nor are the manners and habits of the masses at all improved. We ought to read the Scriptures, it is true; but the command is not simply "*read*" but "*search*" — "*search as for hidden treasures.*" The lessons, as well as the facts of Scripture, must be enforced on the understanding, and reduced *into practice in real life* under proper superintendence, ere we can hope that the Word of God will be influential in elevating man in all the virtues and graces of social life, or in fitting him for the enjoyment of a pure and holy God throughout eternity.

It is a serious mistake that the mere reading or mere knowledge of Scripture history and facts is all that is sufficient to make a good man. Motives must be implanted more fitted to affect the heart, if we expect the life and conduct to be influenced. Scripture says, "Knowledge puffeth up, but charity (or love) edifieth." It does not stand alone, like mere knowledge, but extends its effects in every direction. Many are influenced by a sense of the stern virtue of honesty — "Thou shalt not steal" — and they would not pick their neighbor's pocket for the world; but the same persons who may reverence the words of the eighth commandment, oftentimes steal their neighbor's good name without a pang, are entirely unmindful of the command, "Be pitiful, be courteous." They practise the sterner virtues of Christianity, it may be, but make nothing of the commands. "*Whatsoever things are honest, lovely, and of good report, think on these things*" and do them. Hence, without the direct influence of Christian principle, polished worldly society sometimes presents that outward courteousness, politeness, and forbearance, which ought to be

the natural fruit of Bible principles, and which religiously instructed children would present, provided they were trained to practise its virtues; provided the weeds of sin were tossed about, and not permitted to grow luxuriantly, and that their habits were superintended and caused to be rightly exercised.

A thorough Bible and moral training, by God's blessing, would make the most perfect gentleman, the most sincere friend, — would promote the graces of kindness and forbearance and sincerity — would extinguish vice and crime, and also promote cleanliness, order, and attention to health. Bible and moral training, that is, teaching and *doing*, ought never to be separated in the education of the young or of the old, in our view.

Education consists not in the mere amount of knowledge communicated, but in the due exercise of all the faculties whereby the pupil acquires the power of educating himself. It is a mould for the formation of character.

We have no such education generally in school; and until we have it for the young, at an age when the understanding is comparatively unwarped by prejudice, and the feelings tender and susceptible, it is folly to look for the moral elevation of our country during succeeding generations.

Scripture knowledge, in the wide extent of its precepts, promises, emblems, history, &c., ought to be daily communicated in a simple and natural manner by analogy and familiar illustrations, and in language suited to the age and capacity of the pupils, and these made the basis of all the practical moral training during the day. The same natural and training process should be proceeded with in the elementary branches.

One gallery training lesson on some point of natural history, physical science, or the arts, ought to be *orally* conducted daily without a text-book, in addition to the ordinary reading, spelling, writing, arithmetic, and other lessons, — singing, to cheer and animate, to soften and subdue the feelings, — physical exercises, to arrest and secure the attention, — play, to animate and invigorate both body and mind, — superintendence by the master, to observe the children, and afterwards to train the understanding to the true nature of their conduct, and to cultivate proper thought as well as correct behavior — *the sympathy of numbers* being used as the one grand actuating and moving principle in every department — a principle in every society, consisting of young or old, uniformly tending to good or evil.

These points and these principles I desire to see added to what previously existed of a desirable kind in popular schools, and all the ordinary elementary branches adapted in the mode of communication to the same "picturing out" system.

We owe an apology to the literary reader for our simple and unclassical style, but more particularly for the repeated allusions to great principles in elucidating the various points of the system, which to them may seem unnecessary and oppressive. But, from experience, we know that to the ordinary reader and practical student, even more frequent repetitions are necessary in order to break down that pyramid of prejudice which habit has raised against novelty or change, even although such novelties and changes are a return to nature, simplicity, and scriptural example. The great difficulties which we have to contend against and overcome, are the facts we announce that secular, religious, and moral instruction is not *training*, although it forms a part of it — and that the mode of education suited to an agricultural population, is not necessarily, and actually is not equally well suited to, or sufficient in towns. To sum up the argument, *Teaching* is not *Training*, and the instruction of the *head* is not the training of the child — *the whole man*.

LEARN EVERYTHING, BUT KNOW NOTHING.

It may be said emphatically, that this is an age when children learn everything, but know nothing. This is especially true of young girls. The fashionable seminaries for the education of the future wives and mothers of the republic, usually undertake, with the most self-complacent absurdity, to instruct their pupils in everything, from French to embroidery, from geology to music. A young lady in this age of progress is not considered to be making any advances at all in education, unless she is studying at one and the same time, the harp and piano, German and Italian, crotchet work and fashionable netting, drawing and dancing, the art of composition and the art of making a curtsy, physiology and painting, algebra and astronomy, with natural philosophy in all its branches and artificial manners in all their conventionalities. As a consequence, the rising generation of young females exhibits myriads of smatterers, but very few thoroughly educated women. The fair students almost invariably forget to-day what they were taught yesterday. Undertaking to learn too much, they end by learning nothing. Even what is acquired is held only superficially. And what is true of young girls is true also of boys, though we are glad to say, not in so great a degree.

It is the fault of modern academies generally to attempt to teach too much. The popular notion, that the more studies a pupil has the better must be his education, is radically wrong: and yet instructors, who know better, in order to make their schools flourishing ones, truckle to this idea. But a good education depends, less on the number of branches studied, than on the thoroughness with which a few are mastered. Far be it from the Ledger to say that a child should remain in ignorance of geography, arithmetic, spelling, history, or other necessary branches. This is not what we mean. What we do mean is, that our children should be taught these fundamental studies thoroughly, before they are carried forward to others of less importance, or instructed in what are merely accomplishments. We maintain that the woman who writes and speaks her own language correctly, has a more finished education than she who cannot spell common English words, though she may jabber bad French. We assert that the boy who has mastered one thing thoroughly, whether it be the mathematics, the humanities, or the idioms and structure of his native tongue, stands a better chance to succeed in life, than he who can conjugate in a dozen languages, dead or living, and is therefore no proficient in either, or his own.

We once knew an old lawyer, who, when a new student presented himself, put Blackstone into the young man's hands. "Read that for a year," he was accustomed to say, "and then I'll give you something else." To spend a year over a single treatise, comprised in but four volumes, seemed, at first, a useless waste of time. The student, if a quick reader, had generally finished the book in a month. But the preceptor was invariably inexorable. "You think you know it—do you?" he would say sarcastically. "Well, what is the rule in Shelly's case?" Perhaps the youth had been fortunate enough to notice and remember the abstruse distinction taken on that famous trial. But, even if he had, the old lawyer was sure to trip him up, in five minutes, on something else. Back to Blackstone the student went, at last aware of his deficiencies, and read, and noted, and analyzed, for perhaps a couple of months more. Then he returned to the old story, that there was nothing left to be learned. But the thorough old common-law advocate soon caught him again. When Blackstone was finished at last, it was finished, as it were, for life. Every line almost was fixed for ever in the student's mind. He could look back mentally over the four volumes, as a spectator gazes from a mountain-top over a wide champaign country spread beneath him, and map out the whole without

a single omission or blunder. He had a life-long clue to the labyrinth.*

The old lawyer's plan of teaching law is the only correct plan of teaching anything. Boys or girls, educated on a similar thorough system, at least know what they are talking about, when they talk at all. They have acquired discipline of mind, and clear ideas with it. If they undertake to write, they write sensibly and correctly. If they converse, they speak to the point. If they are called, in the duties of life, to decide in some novel combination of circumstances, they think accurately, because they know immediately where to look for the keystone of the problem. The vast field of knowledge is no longer a labyrinth to them, for they hold the clue to it in a disciplined mind and a capacity to study properly. It is never difficult to recognize such persons, even in a five minutes' conversation. They are distinguishable at a glance, from those imperfectly educated individuals of either sex, who, to use a simile of Lord Bolingbroke, rattle on as meaninglessly as alarm clocks that have been sprung prematurely.†—*Philadelphia Ledger*.

*We can match the old lawyer with a Music Master; we found the story in Dwight's Journal of Music. *Porpora*, one of the most illustrious masters of Italy, conceived a friendship for a young pupil whom he supposed possessed of the necessary requisites, and asked him if he had courage to persevere with constancy in the course of study which he would mark out for him, however wearisome it might seem. Having gained the consent of the young man, the master wrote upon a single sheet of paper the diatonic and chromatic scales, ascending and descending, the intervals of third, fourth, fifth, &c., in order to accustom him to the habit of taking them with freedom, together with trills, groups, appoggiaturas, and passages of various kinds in vocalization. This page occupied them two years; the third year came round, and nothing was said in regard to changing the exercises, and the pupil began to complain; but the master reminded him of his promise. The fourth year slipped away; the fifth followed with the same unaltered page. The sixth year found them at their task, but the master added to it some lessons in articulation, pronunciation, and lastly in declamation. At the end of this year, the pupil, who still supposed himself in the *elements*, was much surprised when his master one day said to him: "Go, my son, you have nothing more to learn; you are the first singer in Italy." It was *Caffarelli*, one of the most distinguished singers in the world. The story illustrates the principle on which all good teaching depends.—A.

†"One of them I knew in this country. He joined to a more than athletic strength of body a prodigious memory, and to both a prodigious industry. He had read almost constantly twelve or fourteen hours a day for five-and-twenty or thirty years, and had heaped together as much learning as could be crowded into a head. In the course of my acquaintance with him, I consulted him once or twice—not oftener—for I found this mass of learning of as little use to me as to the learner. The man was communicative enough, but nothing was distinct in his mind. How could it be otherwise? He had never spared time to think; all was employed in reading. His reason had not the merit of common mechanism. When you press a watch, or pull a clock, they answer your question with precision; for they repeat exactly the hour of the day, and tell you neither more nor less than you desire to know. But when you asked this man a question, he overwhelmed you by pouring forth all that the several terms or words of your question recalled to his memory, and if he omitted anything, it was the very thing to which the sense of the whole question should have led him and confined him. To ask him a question was to wind up a spring in his memory, which rattled on with vast rapidity and confused noise till the force of it was spent, and you went away with all the noise in your ears, stunned

INTELLIGENCE.

NEW HAMPSHIRE STATE TEACHERS' ASSOCIATION.

MESSRS. EDITORS :—The Directors of the New Hampshire State Teachers' Association fixed upon this week as the time, and upon Wolfboro' as the place, of their Semiannual Meeting. They thus secured for the meeting, besides its intrinsic benefits and pleasures, the additional enjoyment of a summer excursion amid the beautiful lake and mountain scenery of this transatlantic Switzerland.

I left Hanover, where I had attended Commencement, on Monday last, and came by cars and coach, — for coaches have not yet disappeared from New Hampshire, — to Northfield, where I examined the foundations, recently laid, of a new building for the New Hampshire Conference Seminary. This institution, which is under the fostering care of the Methodist denomination, has so flourished, that the old school building has been taken down, that it may give place to another of more ample dimensions. The new foundations are 140 feet long upon the front ; and extend back upon the wings 120 feet. These are to be surmounted by a building four stories high, except that in the part devoted to the public rooms, which require greater loftiness, the same height is divided into three stories. My decided preference is for non-sectarian education, so far, at least, as school and college are concerned. What connection has the spelling of *conceive*, or the agreement of the verb with its nominative, or the conjugation of *amo*, or the height of Chimborazo, or the division of $\frac{3}{4}$ by $\frac{3}{4}$, or the value of *xy*, or the length of the line AB, with Methodism, or Congregationalism, or Episcopacy, — with the apostolic succession, or the rite of baptism, or the doctrine of election ? Still we cannot but rejoice, when we see a numerous and influential denomination, which once looked with jealousy upon higher education, now devoting itself with so much zeal and liberality, even though some sectarian exclusiveness may perchance mingle in, to the intellectual elevation of its members.

From Northfield, we "rode upon a rail," — Saxe is good authority for the phrase, — to the Weirs ; and the rest of our

and uninformed. I never left him that I was not ready to say to him, '*Dieu vous fasse la grace de devenir moi s savant !*' — a wish that La Mothe le Vayer mentions upon some occasion or other, and that he would have done well to have applied to himself upon many." The passage is from Bolingbroke's celebrated Letters on the Study of History. — A.

way to Wolfboro' was upon the lake, *via* Centre Harbor. After the recent rains, the air was of the freshest, clearest, and balmiest; the waters of the Winnepisaukee were limpid, smooth, mirror-like; the many points and islands which we passed were dressed in their brightest livery of green, as if to welcome us; the giant mountains at a distance around stood in distinct, strong outline against the sky; the spirits of the company on board were as buoyant as our pretty boat with its beautiful name, "The Lady of the Lake"; and how sincerely we regretted, after all our circuitous floating about on this little sea of enchantment, that we could not make our trip still longer.

The meeting of the Association was interesting and valuable, rather from the zeal than the large number of teachers present, and from the variety and importance of the subjects earnestly discussed. It was eminently a working meeting. So many subjects have pressed upon the Association, formed only two years ago, that it has been thought necessary thus far to hold two meetings in the year. Hereafter, by a better arrangement to secure full attendance, there will be but one. It was cheering to see so numerous a delegation of the State Board of Education present, and heartily coöperating in the work. Of the ten Commissioners who constitute this Board, five, one half, were in attendance.

One of the chief subjects of discussion was a Bill introduced into the last Legislature, but referred for final action to the next, making important changes in the system of State educational supervision and action. It was the general sentiment of the Association, that some changes were required, but that the proposed Bill was reactionary in its character, rather than progressive. Some of its features, tending to reduce the amount of money raised, to diminish the number of educational visits and lectures in the towns, and to restrict the appropriations for the proposed Normal School and Board of Education to a niggardly minimum, received a hearty condemnation. The friends of education in New Hampshire are ardently desirous of a Normal School, but they do not wish one so restricted in its means, that it must fail of accomplishing its appropriate work, and securing proper respect and influence.

A strong feature in the present educational system of the State is that it requires the School Commissioners to spend every year one day in each town of their respective Counties, for the promotion of the school interests of the town. The visit is usually on this wise. In accordance with previous arrangements, the School Committee and other friends of edu-

cation meet the Commissioner on the morning of the day, and go with him to as many of the schools as they can conveniently visit, endeavoring that each school in the town shall receive attention in its turn. In the school-houses they often find parents, as well as children, assembled. In the evening, at some convenient place, the Commissioner delivers an address to the citizens, more or less formal, and often followed by remarks from others. He then passes on to the next town. A school anniversary is thus secured in each town every year, and the consideration of the inhabitants summoned to their educational interests by a State Officer.

Mr. Stebbins, Principal of the High School in Nashua, read a valuable Essay on the "Relations of the Press to our Schools." This gave rise to much consideration and discussion, both from a Committee to whom the subject was referred, and from the Association in general meeting. Measures were adopted to secure, if possible, the insertion of educational articles in every paper published in the State. Educational editors were appointed for every town, where newspapers are printed, to give attention to this work. The establishment of a State Teacher's Journal was also considered, and there was an encouraging prospect, that through the zeal and ability of one of the most efficient collaborators in the "Massachusetts Teacher," such a Journal might see the light with the ushering in of 1857. We must say, "All success to the enterprise!" while we should be stimulated the more to the energetic support of our own "Teacher."

Lectures were delivered by C. F. Elliott, M. D., of Great Falls, on "A Knowledge of Physiological Laws essential to Successful Teaching"; by Prof. H. Brickett, of Merrimack, on "Reason and Memory, and their appropriate offices in Education"; and by one of the editors of the "Teacher," on "What is implied in the term, a *Good Common Education*?"

In the 228 towns of New Hampshire, there were 4119 teachers of public schools in the year 1855-6. Of these, 1077 were males, and 3042 were females. For the benefit of these teachers, Institutes were held in the several Counties, amounting in all to *twenty-nine weeks*. New Hampshire raises this year the noble sum of *Six Thousand Dollars*, for the support of her Teachers' Institutes; — a larger sum, it is believed, than is raised by any other community in the world, for this express purpose. So much seed, spread broadcast in the rich field of active mind and earnest determination, cannot fail of being largely productive.

A. C.

AUGUST 16th, 1856.

The PENNSYLVANIA SCHOOL JOURNAL, for September, comes to us with an addition of sixteen pages, rendered necessary to contain the full report of the semiannual meeting of the Pennsylvania State Teachers' Association, held at Williamsport, Lycoming Co., on the 12th of August. The meeting seems to have been one of unusual interest. Addresses are given from Bishop Potter and Prof. Davies, and Reports (all of which are printed with the proceedings,) were read on *Mental Discipline* by Conly Plotts, on *Graded Schools* by A. K. Browne, on *Infant Schools* by W. H. Batt, on *Truancy* by C. W. Deans, on *Black-boards, and the expediency of presenting a suitable premium to the inventor of the best and cheapest article for that purpose* by A. M. Gow, on the *Number of Hours of School per day* by J. H. Orvis, on the *Combination of Mental, Moral, and Religious Instruction* by Miss M. F. Edgar. A report was also read, but we do not find it printed, on the *Relation between Sunday and Secular Schools*, which gave rise to a good deal of discussion. Among the resolutions we find the following: "Resolved, that we recognize the County Superintendency as a most valuable feature of our common school law, and that we believe a discontinuance of the same would prove highly detrimental to the best interests of common school education." The list of members contains the names of 65 ladies and 115 gentlemen.

A convention of County Superintendents was also held at the same time and place, and its proceedings are also given, together with reports on *Graded Schools* by R. W. Weaver, on the *Necessity of Uniformity in Text books* by A. R. Height, on the *Improvement of District Supervision* by H. L. Dieffenbach, and on *Examinations and Exhibitions in Public Schools* by J. F. Calkins. The State Superintendent, and the Superintendents of 31 out of 63 counties, were present.

Such meetings augur well for the prosperity of the cause of Education in Pennsylvania.

Connected with the meeting was an Exhibition of School Apparatus, Furniture, Outline Maps, &c., — an excellent feature. We wish that dealers in those articles would oftener take advantage of our meetings to extend the knowledge of their goods. It would be profitable to both parties.

The INDIANA SCHOOL JOURNAL contains a brief Report of the first semiannual meeting of the Teachers' Association of that State, at Lafayette, August 19. Reports were read on the *Duties of the Association with reference to Educational Progress* by Mr S. T. Bowen, on *Physical Education* by Dr. R. F. Brown, on *Educational Progress* by Mr. J. Hurty, and on *Teachers' Institutes* by Mr. J. M. McLane. Among the Resolutions are one appointing a committee to memorialize the Legislature on the subject of a Geological Survey, another recommending the appointment of Superintendents for each Congressional District, and the holding of Teachers' Institutes, and another appointing a State Agent to obtain subscribers for the Journal. Eighty-five members were in attendance, and the proceedings give evidence of great activity among the teachers of the State.

THE NEW YORK TEACHER, for October, contains a short account

of the meeting of the New Jersey State Teachers' Association at Bridgeton, August 27. The President, J. Sanford Smith, gave his annual address on the history and prospects of Education in the State. Prof. W. F. Phelps, Principal of the Normal School, gave an account of that institution and of the liberal proposal of a citizen of the State, PAUL FARNHAM, Esq. of Beverly, to expend \$20,000 in establishing a school preparatory to the Normal School.

A vote of thanks to Mr. Farnham was passed, and he was elected an honorary member.

Mr. Phelps also made an address recommending that the office of Town Superintendent be abolished, and in lieu thereof a Superintendent be appointed for each assembly district, and recommending, also, a State Board of Education and Secretary.

Reports, "generally very cheering," were made on the condition of schools in the several counties, and the Association voted to continue to support an agent until the State should make arrangements for a more efficient system of school supervision. A committee was appointed to make arrangements with the New York Association for a New Jersey department in the New York Teacher.

The New York Teacher comes to us this month in charge of a new resident editor, Mr. James Cruikshank of Albany, Mr. Alexander Wilder having become connected with the Rev. Dr. Peters and the Hon. S. S. Randall in conducting their Journal of Education. We heartily wish our contemporary a continuance of prosperity under its new management.

OPENING OF THE FREE ACADEMY. — The New York City Free Academy opened September 15, with 713 students; 21 in the Senior, 36 in the Junior, 56 in the Sophomore, 137 in the Freshman, and 463 in the Introductory Class. Three-fifths of those entering take the classical course. The arrangements for commencing the studies of the term are so excellent that the routine was fairly commenced in an hour after the assembling.

[We hope in some future number to be able to give an account of this institution.]

We have received the forty-eighth annual Catalogue of the officers and students of the Peirce Academy, Middleboro', Mass. It is beautifully printed and contains a handsome engraving of the Institution, which is now under the care of J. W. P. Jenks, A. M., Principal, assisted by seven other teachers and lecturers. The Catalogue contains the names of 255 male, and 188 female pupils, and the average attendance per term is set down at 215. The course of instruction embraces English, Classical, and Mathematical studies, the modern languages, Music, and Drawing, and the terms are extremely moderate.

We have also received the Catalogue of the officers and students of the North Yarmouth Academy, Maine, an institution now in its fifty-sixth year. Mr. A. B. Wiggin is teacher of the Classical, and Mr. A. Q. Randall of the English department, and there are teachers of Drawing. The Catalogue contains the names of 66 Classical, and 86 English students.

Through the kindness of a friend and brother teacher who has lately returned from a tour in Europe, we have been favored with the perusal of several documents relating to two of the principal of the so-called "Real-Schools" of Germany, that of Dresden under Dr. Aug. Beger, and that of Leipsic under the distinguished Director Vogel. In another number we hope to give some account of the organization and course of instruction in these schools.

We have received the *Seventh Annual Report of the New England Female Medical College*, which we earnestly recommend to the attention of all our readers. It may be had gratuitously of the Secretary, Dr. Gregory, 274 Washington street, Boston.

We have received the three first numbers of the *Western College Advocate and Miscellaneous Magazine*, a neat little monthly, printed at Cedar Rapids, but hailing from the town of Western, Linn County, Iowa. Western, as we learn from the magazine itself, is a town four months old last August, and then containing sixteen houses and a population of one hundred souls. It has been fixed upon as the site of a College by the Conference of the "Church of United Brethren" of Iowa — a sect we never heard of, but surely they have a good name, and we rejoice to see that they are open opponents of that deadly enemy of all that is good in Christian education, chattel slavery. The situation is thus described :

WESTERN COLLEGE. — Western College is situated near the south line of Linn County. From the town of Cedar Rapids it is $7\frac{1}{2}$ miles south and 1 mile east to the town plat of the College, and from Iowa City it is 13 miles north and 5 miles west. Its exact location is 200 acres in the south-east corner of section 34, township 82, north of range 7, west of the fifth principal meridian. Less than a half mile from the town are 160 acres of fine prairie, intended for the College farm, and in the large grove on the south are 120 acres of fine timber, also belonging to the College.

The prairie is known as Grand Ridge Prairie, and it is certainly one of the most beautiful in Iowa. The soil is rich and productive; the land is gently rolling, giving a beautiful variety to the scenery, and freeing the country from those swamps and marshes, so productive of disease.

The location is such as to give a commanding view of the surrounding country. On the west can be seen Benton county, with her numerous groves of timber; on the north, far beyond Cedar Rapids, the meanderings of that beautiful crystal stream, the Red Cedar, are plainly marked in the horizon by the woodland along its margin; on the north-east and east Hoosier Grove and Fackler's Grove intervene; but in the south east, away across the beautiful farms of Johnson and Cedar counties, the meandering outlines of the river are again seen slipping against the sky. For many miles on the south and south-west, the view of the Iowa timber is uninterrupted.

The village of Western is improving rapidly. Scarcely a week passes but that one or more houses are reared up. The citizens have recently organized a fine and flourishing Sunday School. The interest which is taken to secure a library and the efforts made upon the part of the teachers to improve their minds in the art of teaching and the science of music, warrant us in believing that the school will prove a great blessing to the village and neighborhood.

Some of the citizens have also organized a club, called "The Western Literary Society," for the purpose of mutual improvement in debate, declamation, and composition.

Our religious meetings are kept up regularly twice or three times a week. They are generally well attended.

A large sum has already been subscribed, and we should judge that the prospects of the undertaking were very flattering.

What a picture of American enterprise! A town not twelve months old, in a State not yet twelve years old, and schools, churches, and colleges rising up in the midst of the forests and the prairie! One cannot doubt of the future character of a population growing up under such auspices. We bid our friends a hearty God-speed, and advise all emigrants to look on the map for Western, Linn county, Iowa. A.

REVIEWERS' TABLE.

THE TEACHERS' MISCELLANY, a selection of articles from the Proceedings of the College of Professional Teachers. Edited by J. L. Campbell and A. M. Hadley, of Wabash College. Cincinnati: Moore, Wiltach, Keyes, & Co. 1856. 12mo, pp. 442.

This handsome volume contains seventeen lectures by Western clergymen, teachers, and literary men. The following is the table of contents:—I. Introductory, by Albert Pickett, LL. D. II. Domestic Education, by T. J. Biggs, D. D. III. Primary Education, by Geo. R. Hand. IV. Duties of Teachers and Parents, by W. H. McGuffey, LL. D. V. Discipline, by Daniel Drake, M. D. VI. Moral Influence of Rewards, by S. W. Lynd, D. D. VII. Physical Education, by Wm. Wood, M. D. VIII. The Bible as a Means of Moral and Intellectual Improvement, by C. E. Stowe, D. D. IX. The Formation of Society; the propriety of including the Elementary Principles of our Government in Popular Instruction, by the Hon. Judge McLean. X. The Classification of Human Knowledge, by Roswell Park, A. M. XI. The Importance of Moral Education keeping pace with the Mechanic Arts, by Rev. Benj. Huntoon. XII. The Classics, by Prof. T. M. Post. XIII. American Education, by Nath'l Holley, A. M. XIV. Mathematics, by E. D. Mansfield, LL. D. XV. American Education, by T. S. Grimke, LL. D. XVI. The Study of Modern Languages, by J. F. Meline. XVII. The English Language and Literature, by B. P. Aydelott, D. D.

The lectures are selected from the various volumes of the Proceedings of the Western College of Teachers, a body, we presume, somewhat similar in its organization to our own Institute of Instruction. Whether they have all appeared in print before, we do not know. We will briefly notice several of the more important ones.

Dr. Drake's is a long discourse advocating old-fashioned spare-the-rod-and-spoil-the-child principles: we do not admire its tone. Dr. Lynd's is in many respects in direct contrast with it. It seems to us a most humane and Christian lecture, and the arguments he adduces against the employment of emulation as a motive power in schools are worthy of the serious consideration of every teacher. Judge McLean's is an instructive discourse upon a topic whose importance we can hardly overestimate, but which is sadly neglected, we fear, in our common

schools. Mr. Park's lecture is on a subject which has occupied the attention of various great thinkers to little purpose, so far as any practical result is concerned. Whoever would see some of the attempts to bring all human knowledge within the limits of a single classification, may compare Coleridge's Introduction to the Encyclopedia Metropolitana with Jeremy Bentham's Chrestomathia (thickly sprinkled with those jaw-breaking new terms which it was the old man's delight to manufacture,) and with D'Alembert's Preliminary Discourse to the French Encyclopedia.* There are some excellent remarks on the subject in Dugald Stewart's Preface to his Preliminary Discourse in the Encyclopedia Britannica now in course of republication. What chance Mr. Park's system stands of general adoption may be judged by perusing some of his new terms:—*Psyconomy, Physiconomy, Acrophysics, Architecnics, Chrestonistics, Thereology, and Geotactics!*

Prof. Post's is a long and not very classical lecture in defence of the Classics. We think they lose rather than gain by much of the reasoning commonly employed in their support. There is no way so certain of damaging a good cause, as to defend it by feeble arguments.

The next two lectures appear to have been occasioned by the one which immediately follows them, and are in refutation of the astounding thesis maintained in a lecture by the late Thos. S. Grimke, of South Carolina, that the Classics and mathematics should be excluded from a national system of education as not being sufficiently American and Republican! One would think that such a doctrine hardly needed a serious refutation; but Mr. Mansfield's lecture contains good remarks on the Mathematics. We dissent entirely from his depreciatory opinion of the study of Logic. Mr. Grimke's scholarship will be appreciated when it is found that he places the Lady of the Lake above the Iliad, and prefers Ivanhoe to the Æneid.

Dr. Aydelott advocates the establishment of departments and Professorships of English Language and Literature in our Colleges, and his lecture contains some excellent remarks on their study, and on their connection with the ancient Classics.

The book contains much that is valuable mingled with much that is worthless. Both are suggestive, and the volume would make a good addition to a teacher's professional library. A.

PRINCIPLES OF CHEMISTRY, embracing the most recent discoveries in the Science, and the Outlines of its application to Agriculture and the Arts: illustrated by numerous experiments newly adapted to the simplest apparatus, by John A. Porter, M. A., M. D., Professor of Agricultural and Organic Chemistry in Yale College. New York: A. S. Barnes & Co., 1856, 12mo, pp. 477.

We have read this book with great pleasure, and can recommend it as the simplest, most concise, and most comprehensive School Chemistry known to us. Its simplicity is its great merit. It disembarasses the science of details unsuitable for beginners; states principles plainly and clearly, and by its admirable conciseness is enabled to embrace in a single volume a complete outline of the great modern science in its organic and inorganic departments. The book of course cannot supersede the study of more elaborate treatises, but it forms an

* The last attempt that we have seen is that of Dr. Wilson in his lately published Logic. It seems to us very imperfect.

excellent introduction to them. It contains a great deal of information respecting the practical applications of Chemistry; the experiments are of great simplicity, and boxes containing the necessary apparatus and chemicals are put up* to accompany the work, costing only six dollars.

We write only from a perusal of the book, but we think we cannot be mistaken in believing that it will be found excellent in the classroom. We wish that its publication might help to extend the study more widely in the upper classes of our grammar schools. A.

MATHEMATICAL.

[Question 17.] The boundary line between A's and B's farms runs as follows: from 1st station N. 60 rods, — thence N. 40° W. 35 rods, — thence N. 50° E. 20 rods, — thence N. 20° W. 1 mile. How shall a line be run from 2d station to some point between 4th and 5th stations, making one angle less in the boundary line, and at the same time making an equal exchange of land between A and B? E. H.

[Question 18.] A man left to his daughter a square piece of land, which contained as many square acres as it would take English shillings, (each an inch in diameter,) laid side by side, to surround it. How many acres did the field contain, and what was the length of each side? E. L. D.

—*Rural New Yorker.*

MISCELLANY.

STARS AND FLOWERS. — Leaves form regular series. They are arranged according to a regular succession of number or fractions. Consider a blade of grass. Its leaves spring alternately on either side. Commencing at the bottom of the stalk and going up spirally, you find the second leaf on the opposite side from the first, and exactly over it, the fourth over the second, and so on. You go spirally half way around from one to the other.

Now take marsh grass. Its blades are arranged round the stalk in the same way, but the distances are different. The second blade is one-third of the way around the stalk from the first. The next is two-thirds of the way around, and so on.

Take now a rosebush stem. The second leaf is distant from the first, two-fifths of the way around the stalk. The others follow each two-fifths farther around, until finally the sixth is just over the first.

Take again a pine-tree twig. The second blade is distant from the first three-eighths of the way around the stalk. The others follow, each three-eighths around, until finally the ninth blade is exactly over the first.

Other plants have their leaves arranged each distant from the other, five-thirteenths of the way around the stalk.

So that we have a series of fractional distances, thus: —

1-2	1-3	2-5	3-8	5-13
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These fractions, it will be seen, do not differ much from each other. There are none of them less than 1-8, and none of them more than 1-2. They form

* By J. F. Luhme & Co., dealers in chemicals and chemical apparatus, 556 Broadway, New York.

a regularly ascending series, in which any two added together will make the third. Such is the uniform and careful arrangement of the countless leaves of the elms above our heads, and of the pine forests of yonder plains!

Turn now from plants to planets. Measure the time in which each of them circles the sun. It is here:—

Neptune	-	-	-	-	62,000 days.
Uranus	-	-	-	-	31,000 "
Saturn	-	-	-	-	10,500 "
Jupiter	-	-	-	-	4,330 "
Asteroids	-	-	-	-	1,600 "
Mars	-	-	-	-	680 "
Earth	-	-	-	-	365 "

Now examine these ~~sims~~ ^{fractions}. The second is half the first; the third is one third of the second; the fourth is two-fifths of the third; the fifth is three-eighths of the fourth; the sixth is five-thirteenths of the fifth. So that we have again precisely the same fractions in the same order:—

1-2

1-3

2-5

3-8

5-13

Whence this strange similarity? How can it be accounted for except by the fact that the same Hand adjusted the blades of grass, which set in motion the Orbs of the Universe?—*Address of Prof. Agassiz at the opening of the New York State Geological Museum.*

LEDGER LINES.

Tare and tret;
Gross and net,
Box and hogsheds, dry and wet:
Ready made,
Of every grade,
Wholesale, retail — will you trade?

Goods for sale,
Roll or bale,
Ell or quarter, yard or nail;
Every dye —
Will you buy?
None can sell as cheap as I!

Thus each day
Wears away,
And his hair is turning gray!
He nightly looks
O'er his books,
Counts his gains and bolts his locks.

Bye and bye
He must die —
But the ledger-book on high
Will unfold
How he sold,
How he got and used his gold.

A WORD OF CAUTION. — We notice that a great many of the young ladies connected with the High School in this city, have adopted the very pernicious habit of studying or reading while walking along the street, to and from school. We meet every day smart young damsels who are ruining their eyes, if not their health, by this same bad practice. The glare of light upon the page of a book held in the sun is too strong for the eyes, and the dim outlines of objects flitting across the retina, while engaged in such occupation, have a decidedly bad effect. A word to the wise — such as these young ladies certainly are — is sufficient. — *State of Maine.*

[At the recent inauguration of the Statue of Franklin in Boston, some wag proposed that places should be given to the boys who had been whipped in school, as well as to those who had received Franklin medals. The proposal elicited the following reminiscence from a writer in the Boston Transcript.]

THE BOYS WHO WERE WHIPPED AT SCHOOL.—In this connection, Mr. Editor, we think a large proportion of the sufferers under "old ——" as he was called in our school days, might appropriately figure in the procession on the 17th. The Hawkins Street School, the Franklin, and High School, would be well represented. Mr. —— was certainly the most striking teacher of his day, and if he cannot be found to act as marshal for this part of the procession, with the long yellow ruler which so many of us remember, we would suggest that the figure of the Chinese god, "Loss," now in the office of the China Mutual Insurance Company, standing with his bamboo uplifted for the terror of evil doers, be procured as his substitute. This image has a wooden head and would be none the less appropriate from that fact.

It may interest some of the boys of the present day to know that the writer received thirty blows on each hand for making an error in reciting the first thirty pages in Worcester's geography, which he was ordered to commit to memory, word for word, and he yesterday met a friend who was ordered to commit Murray's grammar to memory, in the same manner, and who received a like reward for failure. We were urchins of eight or nine years old, and in those days, instead of washing our hands before school, we were in the habit of regularly giving the palms a light coat of tar, to deaden the sensibility of the skin. These matters seem strange now, but were hard hitting facts at that time.

SOUTH END.

OBITUARY.

Died in Andover, Sept. 4, at the house of Mr. Jacob Chickering, Miss Eliza McMurphy, aged 35, formerly of Derry, N. H. Of the death of one possessing so many excellent characteristics, it is befitting to say a word beyond the usual announcement. Miss McMurphy has, for many years, been a school teacher in this and other places—a vocation for which she was eminently qualified. Retiring in manners, amiable in disposition, and ambitiously persevering in her favorite employment, she won for her-self the affections of the children and youth under her care, and from their parents and friends the esteem and respect which her consecration to the work of training the youthful mind justly merited. She was content to labor in her own chosen sphere of action without ostentatious display, choosing to perform good and useful deeds in a quiet yet persevering manner, rather than to distinguish herself by any assumptions of self-importance. What she did, was done from a sense of duty, and the impressions made upon the minds of her pupils must have been salutary. As might be expected from one thus conscientious, she made all the arrangements with reference to her death, with entire resignation, and departed from earth in all the calmness and quiet of a summer's evening, with her pathway illumined by all the effulgence of a glorious hope, and her soul trusting in the Saviour with the fullest assurance. — *Andover Advertiser.*

LIST OF BOOKS RECEIVED.

From Messrs. Whittemore, Niles, & Hall, Boston, *The Teacher's Miscellany.*

From Messrs. A. S. Barnes & Co., New York, *Porter's Chemistry.*

From Messrs. Ide & Dutton, Boston, *History of the Conquest of Kansas*, by Wm. Phillips, special correspondent of the New York Tribune, 12mo, pp. 414. Boston: Phillips, Sampson, & Co.

MASSACHUSETTS STATE TEACHERS' ASSOCIATION.

The Twelfth Annual Meeting of this Association will be held in Charlestown, at the City Hall, on Monday and Tuesday of Thanksgiving week.

The exercises will be as follows:—

ON MONDAY,

At 2 o'clock, P. M., the meeting will be organized for the transaction of business.

At 3 o'clock, P. M., a discussion. Subject: "Importance of Modern Languages of Europe, and the Best Modes of Teaching them."

At 7½ o'clock, P. M., a lecture, by Prof. Joseph Haven, of Amherst College.

ON TUESDAY,

At 9 o'clock, A. M., a discussion. Subject: "School Examinations—their Objects, and the Right Modes of Conducting them."

At 2 o'clock, P. M., a discussion. Subject: "Means of Interesting Primary School Children."

At 3½ o'clock, P. M., a lecture, by A. P. Stone, Esq., Principal of Plymouth High School.

At 7½ o'clock, P. M., a lecture, by J. W. Bulkley, Esq., Superintendent of Schools in Brooklyn, N. Y.

Gentlemen are particularly requested to prepare themselves to discuss the subjects assigned, and ladies are invited to present essays thereon.

The citizens of Charlestown tender to the ladies who may be present at the meeting, the most liberal hospitalities.

EDITORIAL POSTSCRIPT.



NOVEMBER, 1856.

We must beg our contributors to write only on one side of their paper. The contrary practice gives our printers much trouble.

Correction.—In the list of Counsellors of the American Institute in our September Number, the name Joseph A. Allan should be J. W. Allen, Norwich, Conn.

We thank our cotemporary of the Vermont Chronicle for his flattering notice of our little magazine. We can honestly return the compliment by saying that his own paper is among the very best of our exchanges. Country papers are very apt to be mere shadows and echoes of the great city papers; our friends of the Chronicle wisely avoid that error. We wish we could adopt their suggestion as to extending our circulation in Vermont, and should rejoice to receive communications or intelligence from teachers in that State.

A.